קול יעקב

The Voice of Jacob,

A PUBLICATION OF THE ANGLO-JEWISH PERIODICAL PRESS.

FOR THE PROMOTION OF THE SPIRITUAL AND GENERAL WELFARE OF THE JEWS, BY THE DISSEMINATION OF INTELLIGENCE ON SUBJECTS AFFECTING THOSE INTERESTS, AND BY THE ADVOCACY AND DEFENCE OF THEIR RELIGIOUS INSTITUTIONS.

"Thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."—*Vocation of the Jews.* GEN. xxviii. 14.

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THE QUESTION AT ISSUE BETWEEN JUDAISM AND CHRISTIANITY.

This important question has already been treated abstractedly, (in No. 56); we now propose to investigate its practical bearings, and to inquire how Christians comport themselves towards Jews, in the principal relations of their mutual concern?

The question, as thus put, might not be sufficiently clear to some, unaccustomed to reflect upon that very powerful influence (and not less powerful, because those whom it sways are unconscious of it,) which religious opinions exercise upon men's views, even of matters apparently unconnected with religion:—an influence traceable in their policy and conduct towards others. The question, as thus put, is scarcely simple enough for those, who have not learned to distinguish between the man, whose mode of procedure towards others is governed by a sense of duty, evolved from a system of pure morals exclusively, and another, whose moral sense is intimately associated with, and shaped by, the doctrinal and dogmatical points of his religion. Those unaccustomed to these investigations will be apt to ask—what difference is there between the commerce of one Gentile with another, and that between a Christian with a Jew? Has the former then a twofold scale; one side to be used only in his intercourse with the latter?—It will, therefore, be needful to circumscribe the question proposed.

Christianity, having taken its rise from Judaism, holds, notwithstanding various discrepancies, very many important principles in common with it. The future hopes of Christianity, indeed, are based on Judaism, in which it expects certain important changes. The Christian, therefore, who desires to render himself instrumental to this end, may be expected to enter into these views, and so to frame his intercourse with Jews, as shall appear most conducive thereto;—the means employed, being nevertheless consistent with the principles of pure morality. In this inquiry, we do not include the policy and bearing of the Jews towards Gentiles; and in our use of the latter term, we speak of those Christians with whom our English brethren stand in the nearest relation, and with whom they have most frequent intercourse—the Protestant portions of the empire.

Thus circumscribed, the question proposed may be considered as bearing upon the experience of our readers of both creeds. It is indisputable, that the Christian, in his intercourse with the Jew, is swayed by the notions which he may happen to entertain of several points in his own religion; and it is therefore needful to ascertain what are the various views prevailing on those heads. Two of these views were referred to in our former essay on the subject; but without assigning any title to them, or to those who entertain them. This we will now do; and reminding our readers of those previous allusions, it will be sufficient to say, that there has been a period (and it cannot even now be called a past one) when, with but few exceptions, Christians propounded views of many biblical passages, no little puzzling to the believing Jew. They found in the sacred scriptures, numberless allusions, intimations, and even explicit statements, made of the seed of Abraham, predicting and promising the most exalted blessings to the people of Israel—a people whom they had deemed cast off for ever, notwithstanding that it was impossible to apply those statements, in a literal sense, to any other people or object. Thus encountered, and having been taught to hold it a duty to oppose Judaism at all points, they were driven, in order to evade the difficulty, to invent a new species of interpretation; one, which might enable them to make the word of God seem to square with their own preconceived opinions. The effect, however, being a practical perversion of the plain sense, a poisoning of the pith while the outer bark of the tree remained to all appearance the same. In other words, they "spiritualized" those passages, the plain and obvious signification of which was opposed to their own particular prepossessions. This ingenious system was a sort of Procrustes' bed, in which every passage was made of the form desired; every prediction, treated as flexible, was twisted into a convenient direction, and every promise was extended or contracted at will, so as to suit the immediate purpose of the admirers of this spiritualizing system. Nothing could afford so accommodating a refuge to men of all opinions, from the merest sceptic to the boldest infidel; for it was made at once possible to the most eccentric turn of mind, to follow out the most anti-biblical views—and yet be a spiritualizing Christian!

Having already deprived the lineal Israelite of every right of citizenship, having depressed his energies by means devised to stifle his every spark of intellect, to extinguish his every noble emotion, this system of interpretation enabled his enemies to wreak on his devoted head, a hatred still more bitter. By an exquisite and refined species of torture, they designed to wrest an eternal heritage from him, whom they had already despoiled of earthly goods; they sought to destroy that only one solace—hope in the future—for him, whose present had been converted to gall and wormwood. Like the rich man in the parable of the prophet Nathan, they cruelly compassed the death of the only one lamb of their poor neighbour, in order to garnish their own feast. This monstrous system of interpretation, devised in darker ages, and the growth of a blind hatred of the Jews, became, when once received and extended, the cause of still greater hatred and contempt; until, with a cruel inconsistency, these men took up the scriptural denunciations against sinning Israel, and because it suited their fearful purpose, applied them

literally—either as a command upon themselves to maltreat the Jews, or, as an express sufferance of such maltreatment! Thus, the effect of religious antipathy, become in turn its exciting cause, at last came to be so involved, so integrated as it were, in the religious sentiments of Christian masses, as almost to defy the most unprejudiced acuteness, the most persevering philanthropy, to separate and cast it out. Alas! that the bitter products of gloomier ages, should be still traceable in these periods of vaunted enlightenment;—that the brutalizing yoke of ancient bigotry should yet be tolerated in these boasted times of free inquiry;—and that those who protest the loudest against ancient errors, as for themselves, should not wholly reject the old abuses to which they subject others!

With such prejudices against Israel, Christians may have esteemed and even favored an individual member of that family, whether for general amiability or some particularly useful quality, but they never could really respect or love the *people* Israel—in their eyes, a race predestined to suffer scorn and every kind of suffering, continuing to deserve the curse by inveterate obstinacy, and an unyielding repugnance towards what was represented to be the only one means possible for the remedy of the evil,—an abandonment of their nationality, a merging into the masses of their assailants! A notable scheme truly, for tolerating a Jew—when he ceases to exist, as such!—for restoring Israel to Divine favour—when there no longer remains an Israel to be restored!

This sketch is a mere outline of what Israel has been subjected to; to fill it up would be to trace the history of the people through the middle ages, when the spiritualizing system of interpretation generally prevailed; and to expose the still miserable state of the Jews in those countries, wherein that system is even yet the exclusive one. For such a task, however interesting, we have at present no space at our disposal.

A more pleasing picture to the Jewish eye, is afforded by those who adopt the other mode of construing the word of God;—to take it as it is, and, wherever possible, in its obvious and literal sense. The believer in the literal fulfilment of scripture promise, has many things in community with the Jew; and these constitute sacred common ground, on which Judaism and Christianity may meet in mutual charity and good will.

First, as regards the material welfare of the Jews. The spiritualizer, at best, looks with no more than a capricious sympathy upon the sufferings of the Jews, and feels no especial scruples at permitting them, or even being instrumental to their infliction. But the believer in the literal promise, is convinced that the exile of Israel is merely for a season,—that the same God who permits them to be chastised, will assuredly call to fearful account those, whose own punishment it is to incur the curse denounced on the instruments of God's chastisement of His people. Such a Christian's faith is literal and implicit, and he will rather aspire to realize the promise to those who shall be a blessing to the sons of Jacob, than venture to incur the responsibility of even standing aloof, when danger or suffering threatens them; he will not only avoid to harass them, physically or mentally, but will seek to render them service in that which shall be nationally acceptable to them.

Again, while the spiritualizer regards an appeal to such mementos as "the Chosen People," "His first born son, Israel," "dear as the apple of His eye," and other like testimonials of the election and separation of the Jews, as haughty and exorbitant, provocative of a mockery still more bitter,—the literal believer will willingly concede the primogeniture where the Father of all has, in His inscrutable wisdom, allotted it; and, far from attributing the appeal to such epithets as have just been adverted to, as an unwarrantable assumption, he will rather regard it as a sign of that noble self-consciousness which refuses cowardly to resign a legitimate title. Such a Christian, expecting that through, and from Israel, the salvation of the world will once more proceed, and that the necessary concomitants are only possible when the nation shall possess that mental and moral culture befitting so high a destiny,—such a Christian, far from regarding with indifference the struggles of Israel, (for the amelioration of their moral, intellectual, and social condition,) now evident throughout the civilized world, will rather seek to assist them by all practicable and legitimate means, as phenomena, on the successful development of which depends the happiness of mankind. In contradistinction, therefore, to the spiritualizer, who *may* love the individual Jew, but cannot be other than an enemy to his nation, the humbler believer in God's faithfulness to His literal promise, *may* dislike the individual, but cannot be consistent and at the same time contemn or thwart the *people* Israel. While the former would undermine their nationality, the latter must of necessity strive to preserve it intact, deeming every policy, despite appearances or predilections, necessarily mistaken or ill-timed, the proximate effect of which is to detach any Jew from the national bond.

The very excess of zeal with which some strive to be instrumental to the accomplishment of the future destiny of the Jews, does occasionally betray them into what are scarcely less than incursions upon the camp of Israel,—and like all over-zealous friends, these are perhaps the most mischievous. But though the number of the adverse camp is augmented thereby, the virulence of its attack is somewhat abated by the restraining force so brought to bear, upon the physical oppressions and other godless expedients, which are the general weapons of the mere spiritualizers.

We will now, having thus traced the characteristics of these two antagonist systems of Gentile procedure towards Israel, defer the further treatment of the subject to a future opportunity; meanwhile, we implore our Gentile readers, prayerfully and dispassionately to search the scriptures, rejecting all fanciful interpretations, even though sanctioned by the most imposing names. It is now an admitted truth, that upon the important question of Israel's destiny, and the universal concurrence of faith involved therein, the most serious misconceptions have prevailed; and also, that the multitudinous efforts of Christians, during eighteen centuries, have proved worse than futile; for they have disaffected Israel, nationally, towards those who have sought to despoil them of their birthright. The signs of the times are now more carefully observed; already is the Jew throwing off his lethargy, and the Christian emancipating himself from the mistrust of God's sufficiency to accomplish that which He hath spoken, and in His own good time. Soon will both taste the sweets of mutual confidence; converging at every step which shall be dictated by deference for each other's sincerity of purpose, and by an honest desire to avoid all interference not acceptable to both. With such feelings will the common ground be traversed, until that point be reached, expected and prayed for by both, when the kingdom of God shall be acknowledged throughout the earth—"in that day, when there will be *one* God, and His name shall be one."

DISSERTATION ON THE PORTION תולדות

GENESIS xxv. 19. to xxviii. 10.

This section records the generations of the patriarch Isaac. We borrow the following reflections upon his character, from "The History of Revelation," in the Rev. Mr. Leeser's book on "The Jews and the Mosaic Law."

After Abraham's death Isaac followed his footsteps, and like his father, he walked humbly before the Lord. The first, who was at eight days old joined in the covenant, he lived to an age of a hundred and eighty years, in the same manner, as unostentatious as his father had done before him; and though wealthy and much esteemed, he yet knew that all *earthly* pomp is vain, and that labour is to man the sweetest of all employments. Thus we find him engaged in agriculture, a careful husbandman and a kind neighbour, even to those who had, without any good cause, offended, envied, and even expelled him from their country. And as soon as they came to him as friends, he immediately forgot all animosity, and made the promises they desired of him. Who will not admire so benevolent a being, who forgets an offence, whenever the offender seems to feel contrition?

Isaac also followed his father in other respects, for he also erected altars and taught the worship of God: and to him was repeated the promise made to Abraham, that his descendants should be blest for Abraham's sake; and thus we have already *one* reason,* why the Jews were chosen to be God's people.

But even on the brightest summer's day, the heavens are often darkened

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* The author, in his history of Revelation, traces other reasons for the election of Israel.

with clouds, and so was it even with Isaac. His two sons, his only children, were at variance; he himself had grown blind; and to add to his calamity, Esau had married two women, who caused him and the meek Rebecca much heart-burning by their wickedness. His misfortunes did not rest here: on account of the blessing, which his younger son Jacob received, he was obliged to part with him, and many a year passed over his head, bereft of his child, who had to dwell among strangers. But at length the sky again brightened, and pleasure revisited the Patriarch's dwelling. Jacob returned from Mezopotamia with a numerous and blooming family, all children of righteousness, to cheer Isaac's declining years,—the brothers had been previously reconciled; and thus, after years of trouble and affliction, the aged father had around him peace and contentment, and he also, like his excellent father Abraham, laid down his head in the grave, honoured and respected, happy in having fulfilled his task, and glorying in having proclaimed the wonders of the Creator of the universe.

And is not such still the duty and the privilege of us, his descendants! Do not the nations of the earth still look upon us, whom Almighty God has vouchsafed for our fathers' sakes, to preserve as His witnesses, so that His revelation may be attested, and believed in for ever! May He indeed endow us with "the blessing of Abraham," invoked for "Jacob and his seed" by the patriarch Isaac, so that we may, by precept and example, bring an erring world to know God and His ways!

Palestine Relief Funds.—However willing we are to pass by in silence the different remonstrances against the administration of the Palestine funds, by Mr. Lehren, which our German contemporaries publish from time to time, yet we find in No. 41, of the *A. Z. d. J.*, a formal statement, signed by Mr. Löwenstein, of Frankfort, which our periodical, as a public Jewish organ, must of necessity notice. It seems, that Mr. Löwenstein has entered into correspondence with the Jewish authorities at Jerusalem, in order to inquire into the administration of Mr. Lehren, and has received by way of answer, no less than ten documents; from these it appears, that their authors (the Rabbis of the Sephardim congregation at Jerusalem) are not satisfied with Mr. Lehren's administration—they discharge him and his committee from their functions, and demand an account to be rendered of all contributions received for Palestine—they annul the full powers hitherto exercised by the said committee, and denounce Cherem against them should they refuse submission thereto. Finally, the Rabbis pray Baron Anselm de Rothschild, and Sir Moses Montefiore, to undertake the functions thus withdrawn from others. We abstain at present from offering any comment on this document, but we anticipate serious consequences from it.

Since the above was written, a printed Hebrew circular has reached us from Mr. Lehren; it is issued by the Amsterdam committee, and in all likelihood (although that is hinted, rather than expressly stated), has been elicited by the above statements extracted from the *A. Z. d. J.* With the full desire to render justice to both sides, we will briefly state the contents of this circular. It bears date, Amsterdam, 7th Marchesvan, ult., is signed by all the members composing that committee, and addressed to the Jewish nation at large. It states, that although they (the committee) have been advised not to reply to the various attacks made upon them concerning the Palestine funds, and have even abstained from publishing the various letters received on the subject from the different parties immediately concerned therein, both in the Holy Land and at Constantinople;—yet do they now deem it a duty to depart in some measure from this policy, in order to inform the public that they continue to exercise their functions, and will receive contributions for Palestine as heretofore. They further give a flat and unqualified denial to all the statements promulgated concerning their administration, as well as of their having resigned it. They also refer to a letter from R. Chaim Abraham Gagin, head of the Jerusalem Jews, bearing date, Jerusalem, 27th Menachem, (Ab) 5603. In a passage quoted from this letter, they are addressed and treated as "The committee for the Palestine funds." They publish also a very lengthened document, issued in the month of Ab, 5603, from Jerusalem, appended to which we find a great number of signatures of the principal men at Jerusalem; and in which, though incidentally, a large measure of encomium is bestowed upon the said committee. This document is annexed to the Hebrew circular before us. The committee conclude with calling earnestly upon the members of the חברה תרומת הקדש to continue their contributions.

We have further to acknowledge a communication on this painful subject, from a friend of Mr. Lehren's. It does full justice to our impartiality, but is otherwise far too complimentary to our own humble services in the cause of Israel, to need more than this simple reference; seeing that it leaves the facts just as they may be gleaned from the above extracts. If, indeed, our good opinion was desired, it is to be regretted that Mr. L.'s friends did not successfully urge upon him the respectful advice given in our last vol. p. 174. We venture now to suggest, the only opportunity which is left him to concede graciously:—let him at once place himself in the hands of the distinguished gentlemen who have been nominated by the Jerusalem Rabbis, and unreservedly undertake to do all that those two honorable men shall deem necessary, both for the satisfaction of the contributors, and for his own justification. This will not be a yielding to popular clamour, nor in any wise derogatory to Mr. L.'s self respect; but it will serve to consolidate their united interests for the aid of our destitute brethren in Palestine; and so prevent the lamentable consequences of that conflict of claims, from which the poor will be the real sufferers.

How to avoid controversy.—The Jews have never lacked champions, when required and permitted to justify their national rejection of the Messiahship of the founder of the Christian religion: but they have an aversion to controversy whenever it can be avoided. We would not have their motives for that aversion misunderstood, and therefore repeat what we have said before, and at greater length (vol. ii. p. 142):—they are anxious for the preservation of so much of Judaism, or, rather, the system of morality which was promulgated by means of Judaism, as is recognized by Christianity to be obligatory upon its followers. Now a controversy involves not only a defence of our own faith, but the probability of disproving another's to his own conviction; and such success by us, would, until "the fulness of time," be the gaining of a loss. As we declared in our first public address:—We are not enjoined to make our neighbours proselytes: God forbid that we should make them infidels!

With these feelings still strong upon us, we recommended in No. 58, a recently published series of Christian arguments, for the "*Perpetuity of Israel's Ordinances*," as a defensive instrument for Jewish use. We have now received a packet of the pamphlet containing those arguments, with a note from the authoress, in which she says:—

"Having seen the very kind notice that you have given of my recent pamphlet in the *Voice of Jacob*, and that you feel justified in recommending it to your brethren as a defensive instrument 'to ward off the attacks of those.....who seek to make them traitors to God's covenant with Israel,'—a purpose which I assuredly had in view when writing it, I take the liberty of placing at your disposal some copies, of which I beg your acceptance."

We have a few to spare for distribution among any of our registered annual subscribers,* who may be pestered by conversion zealots,—proper to be dismissed with a request to read and confute that pamphlet, before they attempt another word of discussion on the subject. The work would require numerous commentaries from a Jewish pen, if it were addressed to Jewish readers; but it is not; and being sent to us as a defensive instrument, our purpose is with the handle, not with the point.

We again demand, that every proselytizing Christian do, in justice to his own soul as well as to that of the Jew, read "*Israel's Ordinances, &c.*," by Charlotte Elizabeth, and the "*Three Letters to the Archbishop of Canterbury, &c.*," by the Rector of Molesworth, (vide our vol. ii. pp. 142, 151, 153,)

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* Any note addressed to the Editor, by a subscriber, will lead to a copy being left for the applicant at the office of the *Voice of Jacob*, 27, Camomile Street; or, four penny postage stamps sent to the office, will cover the cost of transmission per post.

and, when convinced of former errors, that he work zealously in the repair of them; bearing open testimony to the *truth* as so discovered, and not ceasing to counteract the too prevailing disposition to promote Israel's apostacy from God's immutable law.

Patriotism of Jews.—We gather from an extract in *The Times*, that one of the Rhenish Deputies, in his speech advocating the claims of the Jews to equality of civil rights, (vide vol. ii. p. 213,) has exaggerated the number of that people who fell in the field fighting for the independence of Prussia, during the last war. The Berlin *Militar-wochenblatt* has got up various statistical returns, in opposition to the hon. deputy's statement. They are avowedly imperfect, and may perchance err in the other extreme; the more probably, considering the apparent purpose of their publication at this juncture, when the demand for the emancipation of their Jewish neighbours, made by the inhabitants of Rhenish Prussia, (as represented by a majority of sixty-four to nine of their representatives,) is lying under the consideration of the Prussian government. In any case, the number of Jews who bled for that state is large, and exceedingly large, considering that they were combating against their own immediate interests. It was in the success of Napoleon, not in his defeat, that the Prussian Jews might expect freedom; and yet they volunteered to resist the invader.—How was the case in England at the same period, and in apprehension of a like invasion? We will not inquire how many *did* serve, but how many able bodied Jews there were who did *not* serve in the volunteer bands then formed?

It is but a spurious courage which vaunts its own excellence; and if our national history will not furnish proof, we do not desire opportunities to exhibit military prowess now-a-days: there are large bodies of native Jewish troops in our Indian service, but we should say that, generally speaking, thinking Jews have no passion for aggressive warfare. That it is otherwise, however, when the service is defensive, may be instanced not only in the case above alluded to, but in the readiness and even zeal with which they serve in our colonial militias. We happen to know, that the number of commissions held by our Jamaica brethren is exceeding large, considering their numbers.

MISCELLANEOUS INTELLIGENCE.

The Russian Ukase inoperative.—From private sources, we have gleaned the following explanation of the circumstances attendant upon the recent order to drive the Jews on the frontiers, 50 wersts inwards. The ukase is, in reality, an old one, and had never been intended to affect the Jewish residents in towns, but those only in the open villages; and even of these, whoever had become possessed of landed property was held to be excluded from the operation of the decree. On a late occasion, one of the frontier Governors had to adjudicate on a case, wherein it was doubtful whether the law, as laid down by this ukase, did or did not demand a removal of the parties from that locality. Reference was made to the Council of State; and rumour says, that on an ultimate application to the Emperor himself, in order to learn his wishes, the Autocrat, annoyed at being so frequently appealed to concerning the Jews—a rather troublesome element in his empire (a consequence of the policy pursued towards them,) ordered, off hand, the "full and immediate execution of the ukase against all;" expressly desiring that he might be no further teased with the matter:—this being probably only another version of his prospective prohibition of all petitions on the subject.

The imperial will having been made known, great difficulties presented themselves as to the manner of its execution. The authorities in some localities had the ukase printed at length, and commenced to put it in force according to the harshest construction. In other localities they hesitated; but every where the greatest consternation prevailed among the poor Jews. It is not known how the true difficulties of the matter got to be represented in the proper quarter, nor indeed from what exact quarter the authority to suspend the proceeding was obtained; be that as it may, the ukase, so far as it threatened to expatriate half a million of Jews, is now inoperative.

The analogy between this ukase and the Ancona decree, is striking. Both are old edicts, *still* existing. Both can be made to sanction the most fearful, legalized, persecutions, evokable at a moment's notice by angered subalterns; or, on a royal impulse of unconsidering petulance, casting loose the restrained brutality of an ignorant mob. In both cases, the victims dare not or cannot make themselves heard; the only chance is, by some indirect means to present the naked truth, and its probable recoil, before the eyes of the aroused statesman; or else, to find access to those better feelings of human nature, which are not after all incompatible with the despot's crown. We do still hope, that an association of philanthropists, Jews and Christians, will ere long be formed, whose object shall be to elicit that naked truth, in order so to present it; or, to obtain at least a hearing for the trampled son of Israel, by way of an appeal, in the name of humanity at large, to the responsive feeling in the despotic bosom. The necessary consequence would also be, that the sympathy so brought into exercise, would re-act upon those whom it benefits; while the true interests of the governor might be well served, by the enlistment of Jewish (and therefore trusted) means, in order to induce the cultivation of such qualities among the governed (if otherwise governable) Jews, as might render them really a blessing to the state, and emulous to prove their worthiness of the clemency evoked in their behalf. We invite the communication of opinions on this important subject; and, meanwhile, refer our readers to our former allusions to the necessity for such an association.—Vide Vol. ii. p. 154.

The Frankfort "Nothingarians."—This title, as our readers will remember, was happily given by the Editor of the *A. Z. d. J.* to the originators of a notable scheme, for throwing overboard all those essentials of Judaism which operate in various ways as restraints upon its professors. We had deemed the matter brought to an early end, by the oozing out of certain secret designs of what have been called, "the principal conspirators." We find, however, that our German contemporaries have been publishing a memoir, addressed to the "Friends of Reform" by two or three individuals, unknown to fame, and by them circulated with great industry. For the basis of the memoir are given the three propositions, already noticed, (No. 57).

Thus we again trace the objects of the speculation to the covert ends then so glaringly exposed, and we therefore concede to the wishes of many esteemed correspondents in not permitting our columns to be further occupied by such sad illustrations of "Heathenism v. Judaism." Then, an Anti-Jewish morning paper was labouring hard to prove, that the Jews of Germany were about to approximate Christianity: we denied the statement, and explained the real character of the attempted heresy. Our denial was called hesitating, and unaccompanied by proof: we therefore felt necessitated to expose, in their nakedness, the proofs of disguised infidelity which had undesignedly escaped the projectors. The result of this, to us disagreeable exposé, was, to silence our Anti-Jewish contemporary, and to elicit remonstrances from our subscribers, who asked:—"How come such extracts into an orthodox organ—the principles avowed therein are Infidel not Jewish!"—Such conclusions, as immediately resulting from that exposure in our columns, prove at once a warrant for our having made it, and an exoneration from the occasion to give further extracts of a like tendency.

The Late Chief Rabbi זצ"ל.—The first Anniversary of his death, according to our calendar, was the 27th of Chesvan, (last Monday.) After the evening service of the preceding evening (Sunday), several appropriate psalms were recited in the Duke's Place Synagogue, and prayers were read suitable to the mournful occasion. The memorial light and the black coverings were replaced, for the day, over the pew of the departed Rabbi. The attendance was numerous, and the offerings very general.

Now that the year has passed, it may be expected that those most scrupulous in respect for his memory, will be anxious to expedite the appointment of a sucessor to the vacant chair. A meeting of the special committee for that business was summoned for last evening.

Education of the Poor.—We are informed, that a plan has been submitted to the Wardens of the different synagogues, by Walter Josephs, Esq., which requires that all applicants for relief, having families, shall produce certificates of the regular attendance of their children at some of the Jewish schools. The object of this wholesome requirement is obvious; and as it was approved by the Committee of the Great Synagogue, on Monday last, we hope soon to make a similar report of the others. It is a useful advance towards that organized supervision of the public charity, which is called for on all hands.

Memorial and Counter-Memorial.—We had prepared to discuss this subject again, and in a spirit which would prove our impartiality, and our anxiety for the peace and good government of the community concerned. On reconsideration, our comments are postponed to next number, and in the hope that the occasion for them may then have passed away.

Manchester Hebrew Association.—The Fifth Annual Meeting of the ("חברה "דרש טוב לעמו) was held at the York Hotel, on Sunday, 5th instant; P. Lucas, Esq., President, in the Chair.

The Report furnishes an interesting account of the progress of the School during the past year, and points out the necessity for procuring larger premises, for the accommodation of the increasing number of pupils. The Committee also reminds the subscribers, that one of the original designs of the Association, viz:—the furnishing of scriptural discourses in the vernacular tongue, is yet in abeyance, owing both to the difficulty of meeting with a competent lecturer, and to the limited state of the funds. It appears that the current income is not adequate to the annual expenditure, even for the educational scheme alone. Still, the Institution is not in debt, as through several liberal donations procured by Messrs. P. Lucas, & H. Micholls, and the acquisition of upwards of £100 from the returned Damascus Fund, there is a surplus of about £230 in the Bank. Yet to carry out the objects of this valuable Asssociation, the amount of Annual Subscriptions requires to be augmented, and an earnest appeal is made by the Committee to the sympathies of their co-religionists, to complete the good work they have begun,—"that it may stand a monument of their zeal in the cause of religion and charity." The following are the officers appointed for the ensuing year:—President, Mr. P. Lucas; Treasurer, Mr. A. Spier; Committee, Messrs. L. Behrens, J. Casper, J. M. Isaac, S. Joseph, and M. K. Wagner; Hon. Secretary, Mr. Isaac A. Franklin.

Portsmouth Municipal Council.—We hear, that much to the regret of a very respectable body of the burgesses, as well as of the authorities of Portsmouth, Mr. Emanuel Emanuel has unexpectedly lost his re-election to a seat in the municipal council of that borough. Our information states, that the opposition was got up only on the day before the election;—that some friends of Mr. E. were deterred from voting for him, on the representation that it would be to subject him to a penalty of £50 for every act of his as councillor;—and that he had abstained from the canvass which would have secured his success, because "it was his ambition, as a Jew, to be returned in acknowledgment of his past services, and without a canvass."* It is highly to the credit of Mr. Emanuel, that "the Duke of Wellington's brother-in-law, General Sir Hercules Pakenham, C. B., Governor of the town (who had never voted at a municipal election before), the mayor, bankers, merchants, principal tradesmen, officers of the army and navy, &c., went unsolicited and recorded their votes in Mr. E.'s favor." All this proves, that it was not any religious prejudice which lost him this election. Indeed, the most active in opposition to Mr. E.'s return, is said to have been likewise a Jew; so that without any information as to the precise grounds of the opposition, we can imagine them to have been political, local, or personal, and therefore, without reference to merits, equally likely to operate when Jews are concerned, as any other denomination.*

The leading articles in our two last numbers explain wherefore we deprecate a making of such matters "Jewish questions."

* We are aware, that it is a similar feeling which deters many Jews from encouraging an agitation for removal of the civil disqualifications to which they are subject. Besides this, they contemplate the possible occurrence of emergencies in the routine of public functions, in which a conscientious man would see a difference between the obligations rendered inevitable by the state, and those which he had sought after as a path to distinction or advantage.

The Australian Jews.— (Communicated).—"Mr. Elias Davis, of the Firm of Moses, Son and Davis, has been favored with an interview by Sir Moses Montefiore, in order to deliver a petition received by that firm, from Launceston, V. D. L. for presentation to the Hon. Secretary for the colonies, in reference to the refusal by the colonial governor of a grant of land for the purposes of a synagogue. Sir Moses, with his usual courtesy, expressed his fullest concurrence in the prayer of the petition, and promised that it should receive his utmost support."—This matter has been already referred to in our columns, vol. ii. p. 223.

FOREIGN AND COLONIAL INTELLIGENCE.

Jamaica, 8th Oct.—We regret to record the death of Mr. Josh. R. De Cordova, formerly correspondent of the *Voice of Jacob*, in Kingston, and one of the most zealous and influential members of the Sephardim congregation, which sustains a heavy loss in his demise. He was a man of comprehensive views, and, during his recent visit to this country, whither he had come in the vain hope of re-establishing his health, had expressed himself warmly in favour of an intimate union of all the synagogues, without ritual distinction, for educational purposes, and also for spiritual guidance. We venture to hope, that these enlightened views will yet be found to pervade the respectable body of the ancient community to which he belonged.

We shall have much pleasure, at the invitation of the Editor of "*The Royal Gazette and Jamaica Standard*," in exchanging our publication for that highly respectable journal. As an illustration of the feeling which it tends to promote towards the Jewish body, we extract from it the following editorial article, dated 4th Oct.

Italy.—The Jews.—We published yesterday an edict that has been issued against the Jews resident in two of the Italian States, together with some admirable remarks thereon, extracted from the *London Sun*, a Journal that is unequalled in many of those qualities so essential in a leading newspaper. The *Sun* calls upon the great European powers to interpose a vigorous opposition to the promulgation of the barbarous edict; which is of a character so horrible, that were it not that the fact of its existence reached us from so many respectable sources, we should have been inclined to think the statement was a mere fable; that it was impossible that in the boasted enlightenment of the nineteenth century, any civilized Power could have invented so cruel a law, one so revolting to the common feelings of humanity.

If such acts pass unnoticed, may we not say *unrevenged*,

"————— God of the red, right arm,
Where are thy thunders?"

What nation, we may ask, has added to her prosperity or strength by the persecution of the Jews?

For some of the populace of *Damascus*, who last year so dreadfully persecuted the Jews there resident, there *may* have been some excuse; they *may have been honest in their infatuation!* But for the MONSTER (of the appellation MAN he is scarcely deserving)—who has issued this edict—there is no such excuse. How—in what way—have the JEWS shewn themselves deserving of such conduct, or of such treatment? In what country in which they have been permitted to reside, with even a portion of the rights of Citizenship, have they shewn a disinclination to support its institutions—have they proved themselves disloyal? Why then every where this cruel persecution? Look to the JEWS of Poland—did they not sacrifice their best blood for her defence? Did not the greatest Captain of the age declare, that during his principal campaigns his bravest Officers were Jews? Why, we repeat, is every where this cruel persecution practised towards them? Even Great-Britain herself—the most civilized as well as the most free nation upon the face of the earth—even SHE does not admit them to ALL the rights of Citizenship. And how is this to be remedied? The Jews are possessed of wealth, and of intelligence, scattered as they are abroad throughout the whole world, and every where possessing influence;—let them but be united—let them but exert the universal influence they possess—and who shall oppress them—who shall continue to keep them in thraldom? Let them *educate* their

* Copies of a great number of placards employed during the election have been sent to us, and not one contains the slightest allusion to the religious professions of the candidates.

children, and thus increase their moral power; and what nation will venture to pass partial laws to their injury, because they are Jews.—Their sole crime existing in their remaining firm to the faith of their forefathers. Let the Jews prove but true to themselves: and we again ask, what nation shall dare to be their oppressors, or wrong them for their religious faith?

The same journal printed the whole of the article on the Day of Atonement, (from the first page of our vol. ii.) calling it "a moral lesson calculated to benefit the reader—no matter what his creed or religion may be."—Of the observance of that solemn day by our Jamaica brethren, the editor says: (5th Oct.)—

Yesterday, being the Day of Atonement, was most religiously observed throughout the City, by our fellow Citizens of the Jewish persuasion. All the stores and shops of individuals of that nation were closed, and the business parts of our City, at the best of times presenting unfortunately but a faint degree of activity, were more than usually sombre and dull.

We are glad to observe, that *John Simon, Esq.*, whose call to the bar we announced some months ago, was sworn in before the Supreme Court of the island, on the 5th Oct. We hear, there is every prospect that his legal and forensic qualifications will meet with a large measure of successful employment.

The Emancipation of the Jews is now very much discussed in the Hamburgh papers: both the advocates for emancipation and its opponents, display uncommon literary activity. Thus much is sure; that it will be brought under the consideration of the next Burgerconvent, (assembly of the citizens; Hamburgh, being a republic, the legislative power is exercised by the citizens). Many hope, that the concession will be made, since the educated of all classes seem to agree, that it is now time to pull down that partition wall which obsolete and rotten prejudices have set up between Christian and Jew.—*A. Z. d. J.*

THE ISRAELITES OF CHINA.

[For the following particulars, we are indebted to a French periodical, "L'Israélite Francais," (published several years since), politely supplied from the library of Michael Josephs, Esq.]

It is always at the termination of a war, that the boundaries which naturally separate different nations, are seen to disappear. The Israelites, attacked in their own country and persecuted in Egypt, sought an asylum in the East, at the period when the Tartars, waging war against the Chinese, were pushing their conquests, in the West, as far as Bactria. It was thus, that the emigrant Israelites were enabled to discover the road into China, the commercial relations of which country were known in Egypt and Palestine. Whatever the motive which carried them to the distant regions they successively visited, their first establishment in China dates from a very remote period.[1]

The laws now in force in China, forbid the Chinese to visit foreign countries, and strangers to penetrate into that empire. This vast monarchy has no colonies, nor does it entertain diplomatic relations with the other powers of the world. These are the great obstacles which obstruct the learned in their researches. For about two centuries, the Israelites of China have held no communication with those of other countries. We are, therefore, obliged to confine ourselves to the facts which we have gathered, and for which we are indebted to the Jesuit missionaries, who have visited China since the commencement of the 17th century. (2) Every step taken since 1746, to obtain more recent information, has proved unsuccessful. The learned D. Tychsen, member of the Academy of Rostock, sought to establish a correspondence with the Israelites of Caï-fong-fou. He wrote to them in 1777 and 1779, through his friends in Batavia, but he received no answer. (3) A fortunate chance enables us to cite another parallel fact, of a very recent date. The London newspapers of the 16 and 17 Septr. 1817, contain an extract from a letter, written by one of the suite of Lord Amherst, (ambassador from the king of England and China) of which the following is the tenor.

"I have been informed that, at Caï-fong-fou, in the province of Honan, there are some families called Te-dou-Kinkedou, or Tiao-Kin-Kiao, which signifies, according to Brotier, the law of cutting the nerves. These families form a sect, whose religion obliges them to cut the nerves from all meat before eating it.

"These sectarians have their own Li-pae-se, (temple of worship), and observe the eighth day as a festival. These details agree with what Grosier (4) says relative to the Jews, and I am of opinion, that the information I have received of them here, renders the thing more than probable.

"An Israelite of London has sent us a Hebrew letter, a copy of which had been sent into the province of Honan, through some inhabitant of the country, who had been promised a reward if he should find a person capable of reading it, and of replying to it in the same language. This individual repaired to Caï-fong-fou and found, he said, a man who declared he had read and understood the letter, and would procure an answer in some days: but the alarming reports concerning an apprehended rebellion, so terrified the messenger, that he quitted the country before receiving the answer from the man to whom he had given the letter."

The following is the summary of the missionary accounts. The Israelites certainly settled in China, between the years 202 and 195, before the vulgar era, in consequence of the privileges granted to them by the founder of the dynasty of Han. The number of their families was at that time seventy; they were descendants of the tribes of Judah, Benjamin and Levi, and came directly from Persia. Everything conspires to prove that the Israelites of China are descended from those who went captive into Babylon; and that they have nothing in common with the ten tribes, whose destiny is covered with so impenetrable a veil. Perhaps they never saw the second temple; undoubtedly they were established in China before its destruction by the Romans.

To be Continued.

OUR LETTER-BOX.

The Times and the Jews.

Mr. Editor,—To prove that your zealous and praiseworthy efforts to repel from your nation a stigma too often flung on them by the hand of unjust, unwarrantable prejudice, are not unappreciated by some Christians,

(1) However little reliance may be placed on the *pia-vota* of R. Menasseh Ben Israel concerning the ten tribes, one would be tempted to adopt the opinion he has published in his "Hope of Israel," Amsterdam, 5410, (1650) page 53, on the word סינים, from Isaiah xxxix. 12. Indeed *Sinim* offers etymologically a striking analogy to the Latin word Sinæ, China, which according to our modern Chinese scholars, (Fourmont, Bayer, de Guignes,) derives its origin, either from the frequent use made by the Chinese of the words Sin, Tsin, &c., or from Sin, the name of an ancient kingdom of China. This passage from Isaiah will become, after what precedes, applicable to the return of the children of Jacob, מארץ סינים (from the country of the Chinese). The translators, it is true, are seldom agreed with us; but they are not more so among themselves, concerning this word. Jonathan has said, and the Vulgate has repeated, "from a south land;" the soi-disant Septuagint have translated—"from the land of the Persians;" the English Bible, as well as that of Geneva, has retained the word Sinim, without explaining it. Lastly, R. Saadia Gaon, quoted by R. D. Kimchi, says in his Arabic translation of the Bible, אתרא פלסיוס, the country of Pelusius, and this version has been adopted by the learned Bochart, in the first part of his Sacred Geography, pp. 312. We think it would be the more just to regard the word Sinim, as equivalent to Chinese, because, of all the names that Genesis (x. 17.) gives to the different nations, descended from the three sons of Noah, סיני Sini, is the only one which can be applied to the numerous inhabitants of China. It is thus that the remote antiquity of this people would be justified, since it would belong to the stock of Canaan, grand-son of Noah. The origin of the Chinese, who, according to M. de Guignes, (see his Dissertation, Paris, 1759,) are descended from an Egyptian colony, would agree with all we have said, if we were to allow that this colony retained the ancient name of Sinim, a very common thing with colonies, and of which America offers many examples.

(2) Nic Trigaltius, S. J. (who died in 1629), *de Christiana Expeditione ad Sinas a Societate Jesu suscepta*, part i. chap. xi. Father Math. Ricci, (who died in 1610,) *Semedo Relazione della China*, part i. page 193. *Lettres edifiantes et curieuses*, vol. vii. Brotier, in his dissertation *de Judæis-Sinensibus*; in the beautiful 4to edition of Tacitus, Paris, 1771, vol. iii. page 567. Father Kœgler, who died at Pekin, in 1746.

(3) Ign. Kœgleri, S. J. *Notitiæ* S.S. *Biblior. Judæorum in Imper. Sinensi*, 2nd edition, Halæ ad Salam, 1805, page 9.

(4) Histoire Generale de la Chine; supplementary volume, edited by the Abbé Grosier; Paris, 1785. In it will be found the narrative of Father Gozani, pages 609, and following.

I would mention that on seeing the "*Times*," of October 27th, in juxtaposition with the "*Voice of Jacob*," of same date, I was induced to address to the Editor of the former, a letter of which I herewith send you a copy.

My communication was not inserted, but I am willing to hope that it helped to draw forth the measure of retraction, noticed in your last number.

Heartily echoing your confident hope that your people will live down the calumny, and convert (or rather restore) the title "Jew" to one of honour.

I am, Sir, Your's with respect,
The Author of "The Perils of the Nation."

London, Nov. 13, 1843.

We are always gratified at this and similar exemplifications of a truth, which we ventured to rely upon in a recent contest with a far less liberal journal than the *Times*:—"Israel, thank God, is not so utterly friendless, in this free country, as to fear its *open* foes," (vol. ii. p. 218.) We have reason to believe, that the *Times* was inundated with letters of remonstrance from men of various creeds, on the day when its columns published, incidentally, aspersions against the Jewish people. The conductors of that Journal, finding that the Jews had so many friends, and emulous to be the *organ* of public opinion, as a legitimate means to maintain its post as *leader*, did not hesitate to accord its measure of retraction. We cannot say quite as much of some of those eager sportsmen who followed the *Times*' first halloo.* In dismissing the subject, it is impossible to avoid reminding our Jewish readers, that even as it is the public press which, in these times of general intelligence, is the most powerful director of popular opinions and sentiments, so might an Anglo-Jewish Press—as the most facile instrument for the elucidation of *the truth*, in matters which concern our people—prove their most efficient vindicator externally, as well as their mutual organ for purposes of internal improvement. We toil on meanwhile, satisfied that ere long more powerful pens than ours must be enlisted in the cause.

A few extracts from the letter to the *Times*, above referred to, are all that we can make room for. The value of this testimony in favour of the Jews will be enhanced by the reflection, that the book of which the writer is the author, has done almost as much service to the cause of the suffering poor, as Lord Ashley's own speeches. The importance of the book has been admitted by several special reviews in the *Times*' own columns.

"* * * In pursuit of this high calling, you have however committed an act of injustice, to which I call your attention, confident that where a wound has been inconsiderately inflicted, you will not withhold such reparation as a frank acknowledgment of error affords. Surely, it could not be your purpose to revive, to set the *imprimatur* of the leading journal of Europe upon the bygone illiberalism of other days! * *

"Now, Sir, I happened to have on my table the Jewish newspaper, the *Voice of Jacob*, of the same date, and there I find these words:—'We are disposed candidly to admit that there remains little of ancient bigotry and prejudice now to be encountered.'—The whole of that article, entitled 'The Jews and the Elective Franchise,' breathes a spirit calculated to recal to your mind, with feelings of self gratulation, your former powerful and successful efforts on behalf of the persecuted Jews of Damascus, rather than to justify your very sweeping condemnation of the Hebrew race. * * I, Sir, am a Christian, a member of the Apostolic Church of England, and, as far as my ability extends, a fellow labourer with you in the cause of the poor. For the sake, then, alike of that faith and of that cause, let me beseech you to recal, what a little reflection must convince you, is a stigma not more opposed to Christian charity, than to the fair dealing that man owes to man.

"Sir Moses Montefiore has, to my knowledge, forty votes in the Infant Orphan Asylum; and if the public records of our many noble charities were duly examined, I believe that it would appear that he, and several more who glory in the name of Jew, are munificent contributors to many exclusively Christian institutions. Yet upon every one of these gentlemen you have cast the reproach of all others most painful to a benevolent mind; and from its intrinsic injustice, the most irritating to national feeling. You seem to overlook the fact, that cases are perpetually occurring, even in this branch of public wickedness, where no pretext exists for implicating a Jew; and it may fairly be questioned whether, if any individual of that nation were withdrawn from the confines of Great Britain, a single unit would thereby be subtracted from the enormous amount of wrong and suffering endured by the poor, at the hands of those who make them a prey.

"What we, as Christians, owe to the Jews, I do not here enter upon: what we, as Englishmen, might do to lighten the grievous burden of foreign oppression, under which the descendants of our ancient benefactors groan, it is not my object now to suggest: but whether by the insertion of this letter, or by your own more effective qualification of what must have been hastily written, I trust that you will wipe from your honourable escutcheon this blot of injustice. * * * * * *"

Does our Charity begin at Home?

Mr. Editor,—My attention has been drawn to a letter in your paper of the 27th ult., from "a Struggling Israelite." The complaint therein contained, is, I fear, no less applicable to the *female* portion of our community in adverse circumstances. Much pecuniary aid is, no doubt, afforded them, by actively benevolent ladies among us, to whom their distresses are made known: though this is praiseworthy, yet, it can only prove a temporary relief. Might it not be suggested to these ladies, without detracting from the charitable feelings by which they are actuated, that, they would more permanently serve the cause of humanity, and raise the self-respect of our indigent sisters in faith, were they to seek them out for employment, in all such departments as their capabilities fit them for; granting them a fair remuneration for their labor, thereby inducing habits of industry, and rendering them independent of receiving alms, which cannot fail of wounding a sensitive mind; nor, of fixing a callous one, in a mean and grovelling state! So much, as regards the humbler grades of our female co-religionists: but, there are other classes, to whom fewer channels are open for procuring a livelihood, and whose cases, therefore, claim our warmest sympathy! Such are the daughters of respectable families, in the middle ranks of life, not possessing the means of maintaining their position; and others, who have fallen from wealth to comparative poverty. The latter would, no doubt, be found to have cultivated their talents while opportunity was allowed them, and would, at once, be qualified to fill situations as governesses in opulent Jewish families;—the former class would be induced to fit themselves also, for the same employment, were encouragement held out, of bringing their acquirements to their aid. Would it not be well, to call upon the services of these two classes of respectable females, in the education of our rising generation? especially, when it is considered how essential it is, that instruction in our holy faith should form the basis of the system. How is this to be obtained from Gentile governesses? The advertisements, occasionally appearing in the "Voice of Jacob," give rise to the hope, that this feeling has already been awakened; the promotion of it will greatly depend upon parents, whose interests, as well as duty, it will be, to qualify their daughters for such engagements. Benefit would accrue both to them, and to the Jewish public; for, an existing and pressing want would be supplied, and many promising daughters of Israel, now sunk in obscurity, would be raised in the scale of Society, by that mental culture, which alone is needful to bring their talents to light.

Your constant reader,
LEAH.

REVIEW.

*A Grammar of the English Language, &c., in a series of familiar lectures.** By E. DEL MAR. Cradock & Co., 1842.

This work (as we learn from a prospectus), "is the result of many years' experience in teaching grammar *vivâ voce*. The lectures which it comprises, are such as the author has been in the habit of delivering to his pupils, whether in class or indi-

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* Illustrations of this tendency to take the cue from the *Times*, in its onslaughts, but to pass by "explanations" less piquant, were abundantly afforded at the time. First, in the *Morning Herald*, wherein a correspondent traced the encouragement of the exacting system, to the very Government itself, through the character of its contracts for clothing the army and navy!—and still he calls the oppression "Jewish." And next, that wittiest castigator of vice, that wholesome satirist of public wrong, without shutting the return path against the wrong doer—*Punch*, quoted the leader of the *Times*, and harped on "a Shylock" being the monster of the drama, oblivious that in the true original, it was Antonio who was the Jew! —and that the tables had been turned, had the lion (or history rather than the poet) been the sculptor; vide "Curiosities of Literature." To quote another fable. "How is that sport to them, which is death to us!"

* Our reasons for reviewing this book are, not only that it is educational, but that its author is a Jew, and that we are glad to offer our small meed of encouragement to those of our brethren who direct their attention to literary pursuits, in which some of our continental brethren already enjoy a well earned fame.

vidually." We have long held the opinion, that oral instruction is the best for imparting a knowledge of certain portions of the grammar of every language; and, therefore, holding the printed rules to be chiefly useful as a standard for reference, we are glad to receive this systematic synopsis of a good course of lectures, suited for employment by teachers.

There is another point of view in which this grammar is commendable; many persons who, late in life, find it necessary to acquire foreign languages, encounter difficulty from having forgotten the terms and rules of English grammar. Correct habit, and good models, may suffice to preserve a man whose pursuits are not literary, from grammatical error; but the systematic acquisition of another language, implies the ability to compare its grammar with that of his own, and this frequently requires a resumption of the school book. The boy's book, however, is designed only with reference to the single language, and Mr. Del Mar's, treats of several matters proper to that system of grammar which is more or less common to all the languages of the Semitic family. A work so well designed "to clear the way," towards a grammatical acquisition of foreign languages, deserves encouragement.

Candid criticism requires, that we object to these complications as not well adapted to the instruction of children, especially in elementary schools, where other languages are not taught. We still want, for such, a simplified elementary grammar, also arranged as the synopsis of a course of *vivâ voce* lectures, from which should be banished the words, pluperfect, preter-pluperfect, potential, subjunctive, and other similar terms, only needful in those languages in which they indicate certain inflexions, not however existing in our own.

NOTICES TO CORRESPONDENTS.

"*A Word for the Law of Moses.*"—We have just received another pamphlet of the same character as that by *Charlotte Elizabeth*; it is sent anonymously—"with the sympathy of a Christian friend."—Its author is no less than "A Clergyman of the Established Church," and it bears the date "1829, Nisbet."—Wherefore has it been kept in the back ground for fourteen years?

We have received propositions for giving increased efficiency to the *Anglo-Jewish Press*. We court such communications, when practical, and backed by names and offers to co-operate. In our next number, we will do justice to these propositions.

NOTICES.

N.B.—*The only distributor now employed by the Proprietor, is E. Levy, 34, Norton Folgate, and that for annual subscribers only. Complaints of irregular delivery through any other channel, must be made to the newsman, who deals on his own account solely.*

VOICE OF JACOB.—*Terms of Subscription*, 10s. 6d. per annum, or 5s. 6d. per half year; payable always in advance, at the Office, 27, Camomile Street, by remittance, post office order, postage stamps, or otherwise. The subscription secures a free delivery, within the range of the penny post, on the same day as published in London.—Vol. 3 commenced with No. 56.

Subscribers for extra copies, giving previous notice, may have them preserved to the end of the year, and then supplied in clean volumes.

An Index to Vols. i. & ii. is sent with No. 59, to Subscribers only.—Non-subscribers may obtain copies of it, free of expense, at the publisher's, (B. Steill, Paternoster Row,) and not otherwise.

The annual volumes, i. and ii., (for A. M. 5602 and 5603) may be obtained through the usual channels; stitched, at 8s. per vol.; neatly bound in cloth, at 10s. 6d.

All the published numbers of the *Voice of Jacob*, are now charged at the uniform price; and certain of the earlier numbers having become scarce, are to be obtained only in the annual volumes. Vide previous notice.

The Proposed Corrected Translation of the Bible.

A new edition of the Prospectus, (vide Nos. 46 and 58.) is now ready, and the friends of the work are prayed to circulate it, with a view to obtain subscribers. Our country friends may receive any number of copies of this prospectus, by requesting their respective booksellers to obtain them of our publisher, B. Steill, Paternoster Row. All communications are to be addressed to the Office of the Anglo-Jewish Press, 27, Camomile Street, London.

NOTICES FOR THE ENSUING FORTNIGHT.

Friday	24th	Nov.	1st of Kislev		ר"ח כסליו Sabb. at ½ past 3*
Sabb.	25	"	2	"	Portion for the Week תולדות
Sabb.	2	Dec.	9	"	" " ויצא
Sund.	3	"	10	"	Commence to say טל ומטר in the Evening.

* The Sabbath will continue to commence at ½ past 3, until the 12th of January next.

MR. E. DEL MAR, Professor of the Spanish, Italian, and English languages; author of several Spanish and English elementary works, receives pupils at No. 5, Fitzroy Street, Fitzroy Square. Ladies and gentlemen likewise attended at their respective residences.—Lessons also in various branches of Drawing.

A GRAMMAR of the ENGLISH LANGUAGE, in which the rudiments of language in general, and of the English language in particular, are clearly and fully expounded, in a SERIES OF FAMILIAR LECTURES; designed for the use of schools and self-teaching; and particularly adapted for conveying a knowledge of general grammar to those who study foreign languages. The whole written in a style of language, calculated to bring the subjects home to the comprehension of the learner, by appealing to his reason rather than to his memory.—By EMANUEL DEL MAR, author of an Anglo-Spanish Grammar, &c. &c. May be had of the Author, 5, Fitzroy Street, Fitzroy Square, and at several booksellers. Price Three Shillings, neatly bound.

WANTED, A RESIDENT GOVERNESS of the Jewish persuasion, who can undertake the Education of Four Children, from the age of 5 to 12 Years old; a thorough knowledge of the English language, history, geography, writing, and arithmetic, also plain and fancy needle-work, is indispensably necessary. Apply by letter, to A. B. at Messrs. Pound & Saskers, Leadenhall Street.

FRENCH GOVERNESS.—A French Lady of the Jewish Persuasion, who speaks English, is desirous of an engagement as Governess either in London, or the country, or to travel on the continent. She undertakes the tuition of young ladies, in speaking and writing grammatically the French language and Hebrew, and also instruction in fancy work, and would take the entire charge of the pupils confided to her care. Letters, post paid, addressed to E. H., No. 10, Bevis Marks, St. Mary Axe.

WANTED in one of the principal provincial towns, a young Woman of the Jewish faith, to assist in a Pawnbroking Business; she must write a quick and legible hand, also be willing to make herself generally useful, and her character must bear the strictest investigation. Apply before ten in the morning, to Mr. B. W. Aaroas, 17, Bury Street, Bevis Marks.

BOARD AND LODGING.—One or two Gentlemen may be accommodated with Board and Lodging, in a Jewish family in Liverpool, where there are no children, on very reasonable terms. For address—apply to the office of the Voice of Jacob.

WANTED, in an Establishment for young Gentlemen, a Youth from 17 to 20 years of age, who is able to assist in the instruction of Hebrew. Apply to Mr. Neumegen, Gloucester House, Kew.

חברת מחסה לעורים

INSTITUTION for the Relief of the Indigent Blind of the Jewish Persuasion. The Committee of Management of the above Institution, take this opportunity of acquainting its Subscribers, and the Public in general, that their usual Annual Ball will take place early in the month of February next

By Order, S. SOLOMON, Secretary.

A YOUNG FEMALE, having her time at present unoccupied, is desirous of engaging herself in a respectable family as Governess, or Companion to a Lady; she is fully competent to give instruction in English, in all its branches, and French, if required. Satisfactory references can be given. Apply to E. L., at Mr. Smith's Library, 4½, Edward Street, Portman Square.

AS GOVERNESS OR COMPANION.—A young Lady of the Jewish Persuasion, many years accustomed to tuition, is desirous of a re-engagement as Nursery Governess; in which capacity she would take charge of the wardrobes, and general care of her pupils. Address, post paid, A. B., 31, Hounsditch.

WANTED an active and intelligent young man, to undertake the duties of Secretary to the Hebrew Congregation, Liverpool. He must understand accounts, and have a fair knowledge of Hebrew; and if accustomed to the routine of public business, would be preferred. Salary and emoluments about £70 per annum. Applications and testimonials must be forwarded (post paid) to Lewis Samuel, Esq., Senr. Warden, Lord Street, on or before the 15th of December.

Liverpool, Nov. 7, 5604, (1843.)

CONGREGATION of PORTSMOUTH.—Wanted a Reader, בעל קורא, and Secretary; he must be qualified to teach Hebrew grammatically. A liberal salary will be given. Applications, with references, to be forwarded to Messrs. Simpson, and H. M. Emanuel, Elders of the above Congregation. N.B.—If a שוחט, and competent to deliver English lectures, he would be preferred.

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